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NO POPYRY! AND WHY?





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NO POPERY! AND WHY?

A REPLY TO

DR. VAUGHAN, PAPAL BISHOP.

BY A PROTESTANT.

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NO POPERY! AND WHY?



TO THE CHRISTIAN PROTESTANTS OF ENGLAND :

WE have had our attention drawn to a matter that concerns England at large, whether professors of religion or not, as its consequences will affect all in its ultimate results; and that is relating to the Pope. Dr. Vaughan, the Papal Bishop, has made a statement, (*vide* the Manchester papers of December 14th, 1881,) and says he does it with confidence, that a Mr. Errington has been sent to the Pope with a letter of confidence, that he may be a medium of direct communication between the English Government and the Pope. If so, it is a strange way of conducting the affairs of the nation, that matters of such moment as this are only to be discovered or made known to the nation from a foreign source. It is very evident that circumstances of this kind are made use of to feel the pulse of England, and if there be any opposition made, the quarter from which it comes is specially marked; we may rest assured that the Protestant Alliance Association has not been in existence in vain, as the Bishop makes special reference to it. Of course all that protest against the Pope are, according to their own showing, intolerant; but we have reason to ask for the first instance of the toleration of the Popes of allowing liberty of conscience. When they are able to do this, then we may say they have cause of complaint.

Well, after this confidential news, the Doctor begins to speak of England, of the great extent of her possessions, her great income and vast power, and wants to know upon what power does the continued and peaceful possession of this immense territory depend? He also wants to know what it is that at this moment holds Canada and the Asiatic States attached to this country? He asks what is it that safeguards our interest in Egypt, and the East, and gives us authority in Africa, superior in power and extent to that of any other nation? Once more, he says, it is neither military power nor despotism, but a moral power superior to that ever possessed by any other civil government.

These assertions need careful consideration, especially coming from such a source. Now, he says, break down this moral

power, allow it to grow weak and to decay, and our vast empire will be broken up at once into fragments. As I have said before, the future depends upon our dealings with the Pope, and all are interested whether professors of religion or not. You will gather from the Doctor's words, that if we break down this moral power, all will be broken up into fragments. We may reasonably ask, What is the government of this nation of England, seeing it is superior to all other nations, and a model for them to follow? The Doctor says that all her subjects are contented with her sway; but as we hear of discontent in one part of Ireland, I suppose we must conclude they are under the Pope and not under Queen Victoria. Well, the Government is a limited monarchy, and allows liberty of conscience to all her subjects; she is a believer in God, the God of heaven, and complete salvation by Jesus Christ; she owns and reads God's Word, and is what is called Protestant,—that is, over three hundred years ago, she threw off the galling yoke of the Pope and priestcraft, protesting against the pretensions of the Pope as contrary to God's Word, and since that time she has grown to her present greatness; and we may safely say that it is only by continuing Protestant, and resisting the pretensions of the Pope, that she may expect the continued care and protection of Heaven; for it is from God this moral power comes.

Now, let us well consider that this nation—this model nation that has a moral power superior to that of every other,—has been cursed by the Popes year by year, one after another. If the curses that the Popes have pronounced had taken effect—and no thanks to the Popes they have not; I say, if they had taken effect, we should now be a nation of paralytics, and enduring horrible torments as heretics. We ought to be thankful that one of the Pope's men has given so striking a testimony of the superiority of the moral power of Protestantism over the Papacy. So intolerant are the Popes, that they would not allow a Protestant place of worship within the walls of Rome. But stop, let me qualify this statement: the Popes built places for Protestants, and invented instruments of torture; they had the rack to stretch their joints asunder; they hung them up by their hands with weights to their feet, and then let them fall suddenly, to cause agony; they laid them on their back and let water drop on their mouth and face; they invented a machine to represent a beautiful woman, in which they forced their victim, and the machine was so made with knives, that it cut the person to pieces. You say, horrible!

Yes, indeed, it was horrible! but it is true, and they want to get England to enable them to crush out of the world Protestantism. May God open the eyes of England to see our danger.

We bless God that there are now Protestant places of worship in Rome. Of course the Pope's power in Rome to govern is gone, and we believe gone for ever: but, although the Pope cannot shut up Protestant places of worship in Rome, he shows his disapproval of them by cursing them. The *Times'* correspondent sent word a while ago—and it was published in the papers—that the present Pope had cursed from the architect downwards those who had to do with a Protestant place of worship in Rome. But the Doctor says he knows the Pope is well disposed to this country. We might ask for what? We may rest assured, his good will is like the good will of the wolf for the sheep. They say, gain England and you gain the world. So you see it is not the welfare of England they seek, but the accomplishment of their own purposes. But as an inducement to join the Pope, the Doctor says that the great Napoleon reckoned the Pope's help at 100,000 men. At first sight this seems an overwhelming argument; but let us look into the matter. We find that Napoleon gained his victories, won the esteem of Frenchmen, and consolidated his power before he joined the Pope, and he thought by treating with the Pope that he would perpetuate his government and dynasty; but time has proved the falsity of his hopes. So it will be with England, if she joins the Pope. I would advise every one to read the account of the dealings of Napoleon I. and the Pope. There was not morality, say nothing of godliness, between them. The Popes have been the ruin of French kings and the emperors. The Doctor wants to know what is it that gives England this great moral power? We answer, as our beloved Queen did when she presented a Bible, saying, this is the secret of England's greatness; there are many who read and love it, and delight to keep holy the Sabbath day, which day they prize as a gift from God. The one great proof that the Pope is anti-christ is, he teaches his followers to disregard the day. The observance of the Sabbath is essentially Christian. The Word of God to Christians is a guide and an instructor in their journey heavenward. If the Pope was of God he would love God's Word. Why do they, the Popes, not spread abroad in Rome Paul's Epistle to the Romans. If Paul had written an epistle to Manchester, I think some store would be set upon it.

The Pope finds it more profitable to deal in old bones and rotten rags than God's Word. God's Word is a witness against them, that is why they hate it. If we go back eight hundred years to what is called the dark ages, we find the popedom was in the zenith of its power. Compare the literature and the enlightenment of England and other countries then and now. Do we owe this enlightenment to the papacy? I say no. This enlightenment has come since the reformation. The papacy cannot rise above its level. If it had any power to elevate the human family, those times instead of being called the dark ages would be called the enlightened ages. Don't say we must not expect too much; we must judge the tree by its fruit; we must expect of God's servants to denounce sin both in themselves and others.

The Pope has ever been a great intriguer, striving to get kings and emperors to bow down to him instead of to God, and degrade themselves below the condition of honourable men. The Popes have sanctioned murder and all kinds of wickedness. You may curse God; that is nothing, only so far as it brings money into their coffers; but you must not deny or curse the Pope. Now, the Doctor says that he and his party are a small minority, but a small minority can give trouble; but he says pass that by. Why shall we pass it by? We are glad he has mentioned it; we shall know better the character of the company we are solicited to join; and it is an old saying, a person is known by the company he keeps. The members of Parliament have some little knowledge of this small minority to their sorrow, if not to their shame, and if they do not compel this small minority to behave themselves, let them have all the contempt the small minority are pleased to give them. Would not this nation be in a contemptible position, if forced by this small minority into the hands of the Pope?

We hope we shall soon have a prime minister, who instead of pandering to the Pope, will pass a bill for the suppression of nunneries, or throw them open to inspection. Schools, factories, infirmaries, workhouses, jails, etc., are open to inspection. Why should these nunneries be exempt? To think that the Queen's subjects should be taken from under the control of the laws of the land, and a foreign despot defy any one to enter these abodes, whatever anguish, whatever regret, whatever desire to change their position, however cruelly treated, none must stretch a hand to help. Is it right or just?

The system is contrary to God's law, and contrary to nature. God, by Paul, says, let the young women marry and bring up children. If all was as it should be, there would be no objection to visitation. History has proved over and over again that these places are not what they profess to be; and I say it is cruel to allow the subjects of a free nation to be in worse than slavery. If any one wishes to lead such a life, well: but let them have the same liberty to leave it, if they wish.

The Doctor further treats of the appointment of bishops. Gibraltar he says, we have wrested from Spain. Yes, so we have, by Sir George Rooke in the reign of Queen Anne. And what of that! does he want to create jealousy and bickering? Now, he says, for obvious reasons we are interested that the man the Pope sends should be an Englishman, not a Spaniard or a foreigner. For what reason are we interested? There seems to be something couched in this sentence with a deep meaning: evidently he means that a Spanish bishop or a foreigner will not study the interest of England. So we must conclude that those foreigners that the Pope has sent to Gibraltar as bishops, have been unable to weaken the power of England in Gibraltar. But if he sends a man called an Englishman, he will, through throwing the Government off their guard, accomplish his purpose. We know that men when they join the papal priesthood, lose their nationality: it is the welfare of their system they seek, not of any nation; so that we cannot trust a man called an Englishman, in the hands of the Pope. If English statesmen think they are interested in the Pope's appointment of bishops to Gibraltar or any other place, they will see, on reflection, that the independence of English government is taken away, and we rule second rate. Did the Pope consider the Government of England when he established the hierarchy in England against the law of the land of England? No thanks to the Pope that Gibraltar has not been taken from us before now. The Pope is now trying to hoodwink England by sending Englishmen as decoys to entrap the English nation to the side of the Pope, like hunters send a tame elephant to entrap her kin to slavery. Let the English nation take a lesson from a part of that expressive poem, "Just take a walk into my parlour, says the spider to the fly."

As the Doctor alludes to Spain, it will be as well to take an extract from *The Lives of the Popes*. "In surveying the relations of Rome with foreign states, Sixtus was concerned, like his predecessors, to see so fair a province as England

wholly severed from the Roman church : he fully entered into the crusading spirit of Pius V., and was overjoyed when at last he succeeded in arousing Philip of Spain to undertake an aggressive expedition. It was in 1587 that this armament, styled the Invincible Armada, equipped at an enormous expense, and protected by a pope's blessing, set sail for the British coast. Sixtus had promised the Spanish king a million of his silver scudi as soon as the first English seaport was taken. Prudent pontiff!—yet more faith in his own benison, and less carefulness for his purse would have better comported with his profession. The result of that expedition is well known. God himself appeared to defend the last asylum of the reformed faith. Before the Armada had touched the land, a violent storm arose, and a fleet of one hundred and thirty ships was completely broken up ; most of the vessels either foundering at sea, or returning home in a shattered and miserable plight." Now, Englishmen, shall we trust this God of heaven, or the Pope?

The Doctor mentions Malta, and says the appointment of a bishop there should not be of a man who stirs up strife. Methinks I see the Pope calling an expectant of honour to him and stroking the man's head and saying :—" If I send you to Malta, will you be a good boy? but remember, if you do stir up strife, if any of those English say anything to you, take no notice of them, remember I am your master " ; and the reply, " Oh, Mr. Pope, pull your shoe off and I will kiss your toe : I will say anything, and do anything, you want me." I will add an extract from the *Bulwark*, 1854, as to the Pope and Malta.

Extract from the " Bulwark." May, 1854.

DEPRAVITY AND CUNNING OF THE PAPAL COURT.

Many of our readers may not be aware that the Rev. Dr. Butler, who is now an active agent of the " Protestant Reformation Society," was not only a Popish priest, but was chamberlain to the late Pope Gregory XVI. Mr. Sheridan Wilson of Weymouth, in a letter to the *St. James's Chronicle*, says, " I myself knew him well abroad, chamberlain to Gregory XVI., a Pope who bore the sobriquet of ' Il Bevone,' or the drunkard. I have often seen Dr. Butler in the scarlet livery denoting a Popish chamberlain's rank, and his page, also in livery, has been in my house on serious affairs." In some of Dr. Butler's late speeches he has been making singular revelations in regard

to the proceedings of the Papal court, in which in his unconverted days he took a part. The following facts from his speech at Taunton are recorded by Mr. Wilson in the letter referred to, as follows :—

“Now, pray, listen to Dr. Butler, whose speech I cite as reported at Taunton.”

“We are in this country on the eve of a fearful revolution. He was not an alarmist, but Rome was doing all she possibly could to gain the ascendancy. That could not be denied ; and if ever Rome should gain that ascendancy, there was not a single inch of land in this country that ever belonged to the Church of Rome that she would not seek to recover again. Were they prepared for such a state of things in this country? That could not be done without much shedding of blood. A short time before he went to Broadway, he obtained, by the merest possible chance, the reading of a work written by a Roman Catholic divine, giving an account of every benefice in England, when the church was Roman Catholic. Among others it was stated of a living near Broadway, that ‘the vicar of this parish is supposed to receive only £150 a year, but there are 100 acres which belong to it in the hands of such a man.’ He called upon the vicar of Child’s Wickham, and asked him if he had his deeds? He replied that he had. They examined them, and they found that in the days of Queen Elizabeth there were 100 acres of land detached from that benefice and given to a certain family ; and yet, after 300 years had passed away, Rome still knew the name of the family and kept an account of it. The possessor of those acres was at that time looking forward to a baronetcy, which he has since obtained. Let us now glance at the enormously unprincipled policy of that court :—

“When the personal character of Gregory XVI. was attacked, he (Dr. Butler) was obliged to confess that he was not the moral man that he was believed to be. He was at Rome when a circumstance occurred which soon brought the subject to an issue. It was said that for money a man would do anything, or would obtain anything. By means of money he obtained copies of two letters written on the same day by one and the same hand, the Cardinal Secretary of State ; one to our ambassador at Florence and the other to the minister of the King of Naples. The one to the King of Naples was to the effect that the Pope at the next consistory of bishops had decided not to present the bishopric of the island of Malta to any man but

the man nominated by the King of Naples. With the same pen, and on the same day, was written the other letter, which stated,—‘It is the intention of his Holiness the Pope to appoint no other man to the vacant bishopric of the island of Malta but the man nominated by the King of England’ (William IV.). He (Dr. Butler) obtained copies of those letters, and forwarded them to England in August, and in November a king’s messenger, Colonel Hankey, came to Rome. He (Dr. Butler) was commanded to meet him at the General Post Office. He came post haste from Civita Vecchia to Rome. It was an exceedingly wet day, and having been obliged to get out of his carriage to walk up certain hills, they might suppose that his appearance was not that of a dandy. The Colonel said, ‘I thank you for your kind offices; come to the Pope’s palace.’ They went to the palace, and to the great surprise of the crowd of servants, walked straight to the apartments of the Cardinal Secretary. Colonel Hankey, without taking off his hat, addressing the Cardinal, said, ‘Sir, do you see these papers and this signature?’ The Cardinal put on his glasses, and, looking at them, acknowledged that they were his. ‘I am come here,’ said Colonel Hankey, ‘to demand satisfaction.’ ‘What is to be done?’ said the Cardinal. ‘I am commanded,’ said the Colonel, ‘to withdraw every consul from your state, to plant a ship of war under the walls of Civita Vecchia, and to level it with the ground, unless you obtain, under the hand of the Pope, the appointment of the person who has been nominated by the king.’ ‘But,’ said the Cardinal, ‘the Pope is dying.’ ‘Dying or not,’ replied the Colonel, ‘it must be done;’ and I am here, said Dr. Butler, to testify that they were obliged to go to the Pope’s dying bed, and to support him while he signed the necessary documents.

“This, sir, was firmness worthy of our great Protestant island; and my personal acquaintance with Col. Sir Frederick Hankey assures me of the verisimilitude of Dr. Butler’s account, for Sir Frederick told me he used the same untrimming firmness when sent to Rome by his Excellency General Ponsoby on another mission to the Vatican. In fact, so false and feeble, so cunning and unprincipled a government as that of Rome, should rarely be met in any other way, and the sooner it is abolished as a firebrand and a European nuisance, the better for the quiet and peace of the West.”

Again, the Doctor says, it would not tend to the advantage of the empire if the Pope were to appoint a Frenchman

opposed to England, or a member of the United States who held advanced or extreme Monroe doctrines, to Canada as a bishop. Well, here we have priestcraft with a vengeance; we gather from this that the Pope is an adept at this kind of work, setting national prejudices at work to accomplish his own end. Millions and millions of men have been slain through the Pope, and untold misery has been caused by the intrigues of the Papal priestcraft. The Doctor seems to be an entire stranger to that kind of wisdom the Apostle James speaks of in the third chapter, seventeenth verse, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Is it not strange that a man calling himself a Christian bishop does not mention God or Jesus Christ in all that he has to say? It is all the Pope. The aim of the Doctor is to frighten us. We have got all these dependencies and colonies, and the man wants us to feel timid and fall into the hands of the Pope for help. Did we gain these dependencies without the Pope? and cannot we keep them also?

Popes have played the game of setting nation against nation. Since 606 the nations writhed under the tyranny of the Popes, thinking, like Luther, that there was some truth in their profession of being God's vice-regent on earth; but all have not proved like Luther that their profession is false, although they have chafed under it. God opened Luther's eyes in Rome to the wickedness of the priesthood, and when he was crawling up the steps in Rome, expecting God's blessing thereby, God shone with light into his soul, and shewed him that Jesus had suffered and died, and thereby saved his people; and he saw and felt he was justified by faith of what Jesus had done and suffered for him, and not by anything he could do to merit the favour of God, and this made Luther contend so earnestly for justification by faith. He proved in his own experience the truth of that scripture which says, "They shall teach no more every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord;" and further, "They shall be all taught of God." It was in Rome that Luther proved that the Pope was anti-christ, that the Pope's teaching is contrary to the teaching of Jesus Christ. Upright walking and living are the evidences of a renewed heart.

The Doctor says that England was impregnated with Christianity from its infancy. If so, we are not indebted

to the Popes. Was England in being before Christ was born, we may ask? With whom did Cæsar fight when he crossed the channel from Gaul? Who but Englishmen, and they by profession Druids, fifty-five years before Christ? It is very evident that Christianity was introduced into England before there was a bishop in Rome. Evidently, England is not indebted to the Popes of Rome for the introduction of Christianity; there was no bishop of Rome when Paul was in Rome in A.D. 64 or 66. Paul says only Luke is with him; the rest had forsaken him. Neither is there any evidence that Peter was ever in Rome: the last Epistle of Peter was written in 66, that is the time of Paul's last Epistle, and there is no mention of Peter in that Epistle. Peter is the Apostle of the Jews, not the Gentiles. If you read the first chapter, I. Peter, you will find to whom he addresses his letter—to those in Asia, Bithynia, Cappadocia, &c., and you will find that in the last chapter, 13th verse, Peter mentions the church of Babylon in Asia (far away from Rome), and Marcus his son,—this is in the year 60. There are two matters of importance to be learned here. First, That in the year 60 Peter does not mention Rome, and also that Peter is a married man, and has a son Marcus; so that the Pope cannot claim any likeness to Peter the Apostle of Jesus Christ.

In the year 96, the Apostle John writing from Patmos, at the direction of Jesus Christ, mentions seven churches, but not Rome. If Rome had been pre-eminent, or the bishop of that place had been greater than other bishops, the fact would have been mentioned; but Jesus has said, "He that will be greatest among you, let him be your servant." He says, "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve." And, further, "Call no man father on earth," that is, in a religious sense.

It is very evident that the Gospel of Christ was preached in England in the first century. The men that Gregory sent were not preachers of the Gospel, but introducers of the Papal system, which was then a corrupt Christianity, but has become more corrupt since then. Paul writes his Epistle to the Romans in the year 60 A.D. No mention of any bishop then; whilst there are bishops in other places there is none in Rome. Paul writes to all that be in Rome beloved of God called to be

saints. If there be any pre-eminence in sending the Gospel, that pre-eminence belongs to Jerusalem. I merely mention this to show that the pretension of the Popes to be the first instructors in Christianity is false. Shortly after there were bishops in Rome they began to contend with bishops of other places for supremacy, because Rome was a larger city; but this supremacy was contested. In addition to this, Christian bishops were married. The reason why celibacy was enforced by the Popes was to bind the priesthood to the Pope, that he might marshal them like a general marshals his forces. The decree of the Pope to deprive English ministers of their wives met with great opposition; so that really the Papal priesthood belongs to no nation, and the sooner the powers of Europe combine to put a stop to the Pope interfering in their states, the better. We would not allow France or Germany to send men to interfere in our internal affairs, and why should we allow a man, because he is so presumptuous as to call himself God's vice-regent, to interfere. Whatever difficulty other countries may find in the worship of God, England is witness that God will raise up men of integrity as teachers and preachers of the Gospel. England has profited by letting God's servants live. Spain has put to death by fire, through the Inquisition at the instigation of the Pope, 31,312, from the time of Ferdinand and Isabella to 1808, when the Inquisition was abolished. These Christians, if allowed to live, would have been the salvation of Spain, and would have proved a moral power to Spain, like that which the Doctor eulogises England as possessing.

We find the Pope acts contrary to the command of God, which says, "Love your enemies,—bless and curse not," and therefore he is a rebel against God, and as such it is the duty of Christians to withstand his pretensions. In resisting the pretensions of the Pope, we do not wish to deprive any one of the liberty of conscience. We consider our laws should protect each individual subject, but favour none; and as the Pope is a foreigner we must resist him, just the same as if the Sultan were to send a swarm of his soldiers to force us to become Mahometans. At the present time there is a singular spectacle to be seen in England, that is, professed teachers of Protestantism imitating the Papists. Let me shew such the folly of their conduct, and the estimate they are held in by those whom they imitate. There was, a while ago, a priest of the Pope on an omnibus, and next to him sat a man of that persuasion, and in passing along the road they passed one of

these dissenting imitations. When the priest saw him, he turned to his friend, saying, "Do you see the imitation?" Then they both looked at the nondescript, and had a good laugh; and well they might, for I cannot well conceive anything more disgusting and dishonourable than such a character. Such men make the believers in the Pope think there must be really something good in the Pope when they see such conformity to the dress of the Pope's priests. At the same time I would say that I have seen the same thing practised by the Papacy. There was one a while ago, who was dressed as a Wesleyan. I had my suspicions, and watched the man, and shortly the bud burst and out blossomed the man in his true character. Neither the one, nor the other goes to build up the moral power the Doctor so much praises, as possessed by England.

Then look at what he calls France,—that country which so long upheld the Popes with her bayonets. As soon as those bayonets are withdrawn down falls the proud boaster of infallibility, his boasted moral and spiritual power being unable to keep him on his throne. Poor creature! and now this France, that 'is neither able nor willing to help him any more, the kindest word this false friend can give her is to call her Infidel. What a sad reflection on the Papacy that the end of her teaching is Infidelity; and yet this brazenface wants England to believe that she would gain something by taking her into her confidence. Begone, begone! Let us have better company or none at all. Let us look at a few extracts from *The Lives of the Popes* of what the Popes have done in and for France.

In 1569, the Pope, Pius V., wrote to the king of France, saying, "You ought with all diligence and care to take advantage of the opportunity which this victory offers you for pursuing and destroying all the enemies which still remain, for tearing up entirely all the roots, and even the smallest fibres of roots of so terrible and confirmed an evil"—that is Protestantism—"for unless radically exterminated they will be found to shoot out again, and the mischief will reappear when you least expect it."

To Catherine de Medici he wrote in the same strain, imploring her to pursue the enemies of the Catholic religion until they are all massacred, for it is only by the entire extermination of the heretics that the Catholic worship can be restored. You will see from the above how it is that the Popes are intolerant. Jesus said in His parable of the Wheat and Tares, that is the righteous and the wicked, let them both grow

together until the harvest. The Pope says it is only by exterminating Protestants that their worship can be restored. Thus you see God may bring his creatures into being, and the Pope says, kill all that do not own me, and send them to hell. In 1572, when not more than three months of Gregory's Popedom had elapsed, the world was startled from its repose, and petrified with horror at a tragedy which has no equal in ancient or modern times—a tragedy in which the new Pontiff bore no unimportant part. When Catherine de Medici and the impotent Charles IX. proposed a peace to the Protestants or Huguenots of France, it was with a deliberate design to inveigle them into their power and slaughter them at will. For this purpose they feigned a wish to ratify their friendship by a marriage between the king's sister and the young Prince of Navarre. An offer so advantageous, and promising such auspicious results to religion, completely deluded the leaders of the Huguenot party, and in a few months the King and Queen of Navarre with all their court, the Prince de Conde, and Admiral Coligny, with all the Huguenots of distinction, were assembled within the walls of the French metropolis, and lodged chiefly in the palaces of the royal family itself. All the heads of the Protestant party were thus gathered in Paris by the beginning of August, 1572, and the 24th of that month being St. Bartholemew's Day, was fixed by the royal party as the day of sacrifice when a hecatomb of innocent victims should be offered to the Moloch of revengeful bigotry. With the particulars of that awful massacre we need not stain these pages; they are written in dismal characters upon the annals of the French nation and the history of the papal church. If Charles IX. was haunted to his dying day by the blood-stained spectres of those he had so ruthlessly murdered, so also ought Gregory XIII. to have been stung with remorse at the remembrance of cruelties which were prompted by papal bigotry. The slaughter of seventy thousand unoffending and unresisting victims, some bent with age and venerable with hoary locks, others too young to have even lisped the prayers of a heretical church, ought surely to have weighed heavy on his conscience, and might well have driven him to pass the remainder of his days in penitence and self-reproach; on the contrary, however, the news of the direful massacre, which dyed the rivers of France with blood, and filled the world with fear, was received at Rome with loud demonstrations of joy; having been expected. It took none of the papal court by surprise. The king of France has kept his

word, said the Cardinal Alessandrian, and the Cardinal of Lorraine, the eldest of the Guises, questioned the messenger for further particulars, to see if all that had been intended had actually taken place. Worst of all, the Pope decreed that there should be public rejoicings to celebrate the event. High mass was performed with every circumstance of pomp and splendour, and ere the wailing of the widows and orphans of France, crying to Heaven for vengeance, had died away, the solemn strains of the *Te deum*, 'We praise Thee, O Lord,' arose from the choir of St. Peter's, thanking God for the accomplishment of the most monstrous crime which history records. Nay, so unblushing was the effrontery of the Pope, that he caused a medal to be struck in memory of the deed, bearing on one side the likeness of his own face, and on the other an effigy of the destroying angel, surmounted by the inscription, "The Slaughter of the Huguenots."

In the time of Clement XI. there was a people in France called Jansenists. One of the number, named Quesnel, translated the New Testament, with annotations, called Moral Reflections. This book, Clement XI. procured and read in the first year of his pontificate, with pleasure. The Abbé Renaudot relates, that being in Rome, he went one day to see the Pope, and found Clement studiously reading Quesnel's book. On seeing Renaudot enter the apartment, the Pope said in a kind of rapture, Here is a most excellent book, we have nobody at Rome who is capable of writing in this manner; I wish I could engage the author to reside here. But the request of the king—Louis—and the Jesuits, to suppress the book was not to be slighted by a pontiff for a mere qualm of conscience, and accordingly the bull, known as Bull Unigenitus, was issued, which condemned in broad and sweeping terms all the errors of the Jansenists and Quietists. No fewer than one hundred and one heretical propositions were discovered by the keen eyes of the Jesuits in the book of Quesnel, and were condemned by that Pope, who had once read them with so much approbation and delight. As specimens of the doctrines taught by the Jansenists, and now openly censured by the Pope, we may select a few from the condemned propositions. One of them is this: It is useful and necessary at all times, in all places, and for every kind of persons, to study and know the spirit, piety and mysteries of the Holy Scriptures. Others of them ran thus: The reading of the Holy Scriptures is for all; Sunday ought to be hallowed by Christians

by reading books of devotion, and especially the Holy Scriptures; to snatch the New Testament from the hands of Christians, or to keep it shut from them by taking away the means of understanding it, is to close the Mouth of Christ against them. Such were the doctrines now condemned by the head of the Romish church as false, scandalous, impious, blasphemous, and heretical—Extract from *Lives of the Popes*. This extract speaks for itself. How can we wonder that France is infidel!

The Doctor has a word for Italy—united Italy. The Pope is cursing her. Under that curse she will thrive, because God will bless her. Rome drove the Pope away in 1848. But French guns brought him back. Italy was not united then, so could not resist France; but now Italy is united, and can resist France or any other nation. But we hope that the nations will encourage Italy to develop her resources, and leave the Pope to himself. The Doctor says that Italy is in a state of unrest: but let us wait a few years; she is throwing off her sloth and ignorance, engendered by the papacy, and then we shall see the result of this unrest. This unrest betokens strength and vigour. Now, the Doctor says, the more the Pope is despised the more his children love him. It is very evident the man does not consider what he is saying. Here are the millions of France, the millions of Germany, the millions of Italy, that he says are hating the Pope. Where are they that love him? Consider man what you are talking about. You are proving the Scripture is true, which says that those nations that gave the Pope his power should hate him and take it away.

The Pope at the present moment is at deadly strife with England, and his camp is in two divisions; the one wing professes to belong to the Church of England, the other openly declare what they are, Papists. The business of the one is to bring over bodily the Church of England to the Pope, and the other is to praise the Pope, and try to show the benefits to be derived from union with the Pope. The one part have entered the Universities of England, being chosen before sending, as in the army, when any particular business is on hand, the most likely for the business are chosen. The first part of this wing began by persuading England that it was unkind and uncharitable to cry no popery; and they, belonging apparently to the Church, it took great effect. Then they raised the cry that it was unkind to keep up the remembrance of gunpowder plot. Then they begin to revile Ridley, Latimer, Cranmer, and other worthy martyrs. These men, professedly teachers and

defenders of the doctrines and practices of the Church of England, having taken their oath so to do, if they have not done so are illegally in their present position. First, they were called Puseyites; but when they introduced the ritual and practices of the Pope, they were called Ritualists, because of their ritual. Of course they have been remonstrated with, but they are ready with an answer. Let our bishops reprove us, said they, we will be obedient to our bishops. Of course they professed great humility, and if they were wrong they were open to conviction; they were seeking the exaltation of the Church: but it is patent to all, they have set the admonitions of their bishops—excuse me, I mean the Bishops of the Church of England—at defiance; they have set the law of the land at defiance. The man in Lancaster is trying to gain the point, that the priesthood is above the law. They must not be tried by the law of the land. But by whom? Yes, that is the point, By whom? No one in England. These men talk of a glorious Anglican church; by this means they are deluding many ignorant people. Familiarising the English people to practices of the papacy, that it may be said, What is the difference between the Church of England and the papacy? and if these practices be right, it will be better to join the Pope at once. Now, if this is done,—mark the words of Dr. Vaughan,—Break down this Moral Power of England, allow it to grow weak and to decay, and this immense territory will at once be broken up into fragments. Englishmen and women, your bread and butter is at stake. . . . If you have no regard for the honour of God: yet, for your own welfare and that of your children, it behoves you to resist the innovations both of the professed papist and the disguised papist,—I mean the Ritualists. How shall we act, you may say? Leave them to themselves, and help those who are seeking to vindicate the laws of the land.

Now, in conclusion, for the moral of the Pope's help. England went to war with Napoleon, or he went to war with England; but England overcame Napoleon the great, along with his 100,000 power helper into the bargain; so that you see England was stronger with the curse of the Pope than the great Napoleon with his (the Pope's) blessing and 100,000 moral help. England has had some experience of the kind of helper the Pope is. It is true the present generation has not, therefore we must fall back on past history. King John put himself in the hands of the Pope, and became a vassal of the Pope; but Englishmen were not going to be tyrannized over

by the Pope through their King, and resisted the King and compelled him to sign the Magna Charta; and after King John had signed the Charta of liberty, and taken his oath to keep it, the Pope got him to break his oath, and withdraw the Charta, and to hire German soldiers wherewith to enslave the English nation. You might as well talk of the virtue of a prostitute as talk of the good qualities of the Popes. Again, we have had another King who tried to bring the English nation under the Pope's sway: that was James II., of base memory, who would have completed the ruin of England begun by his brother Charles; but there were the seven bishops, who deserve the thanks of all Englishmen for the noble manner in which they resisted the unconstitutional conduct of the King. One of the seven was Bishop Ken, whose hymn is so often sung—'Glory to Thee my God this night.' Then God sent William and Mary. James filled all offices with Papists, so far as he could: he wanted liberty, but refused that liberty to others. It is not in the creed of the Pope to allow liberty of conscience. Again, we have had a Queen who slavishly followed the Pope, and who put the best of England's sons into the fire because they would not own the Pope. This is the name the woman earned—Bloody Mary. The rule and reign of the Popes and their influence has ever been to enslave mankind. Read Ranke's *Lives of the Popes*; surely, if they be what the Doctor represents them to be, it will be well to study their lives. Those who cannot afford an expensive work may obtain one, published by the Religious Tract Society, published in four parts, sixpence each.

The state of Rome before the entrance of Victor Emanuel showed how degrading and demoralizing was the rule of the Popes. When we consider the vast wealth that has flowed to Rome into the hands of the Popes, and how it has been squandered in debauchery and wickedness: it is a sad reflection on the priesthood. The system fetters progress and liberty of mind, and when we consider their one building that so much money has been lavished on, and that money raised by giving license to sin, we wonder how any man can stand up to defend so vile a system; but God has said "The heart of man is deceitful above all things and desperately wicked, who can know it." Would it not be strange if God, who knows the hearts of all men, should delegate His power to a sinful man? God has said, He will not give His glory to another, nor His praise to graven images. The glory of God is to raise sinners above their

love of sin to seek and serve Him in purity of heart, and this is done by Jesus Christ, of whom it is said "There is one God, and one Mediator between God and men—the man Christ Jesus." In reading the life of Jesus on earth, we find how loving and compassionate He was, and as the poet has said,—

"That human heart he still retains,
Though throned in highest bliss;
And feels each tempted member's pains,
For their affliction's His."

We are encouraged to seek God in our trouble and distress, and we are told in His Word, that His eye never slumbers nor sleeps: this is for the encouragement of those who are in doubt whether God really can hear and answer prayer. Now, Jesus Christ said to the woman of Samaria that the time should come, yea now is, "That they that worship God, must worship Him in spirit and in truth." God useth those whom He has taught, to be a comfort and instructor to their fellow sinners, to lead them ministerially to Jesus for salvation, and not to a man as a medium by which they may obtain the favour of God. God is worshipped in a field, a barn, a cellar, in a garret, on the broad sea, in the wilds of Australia, or any portion of the globe; it is not because they belong to any party or denomination, but as God's creatures they are free to call upon God, and they need no earthly helper in their approaches to God, as God has said, "Look unto Me, and be ye saved all ye ends of the earth, for I am God, and beside Me there is no Saviour."

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